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The Orthodox Herald

Read in more than 6000 households

"Celebrating our 47th year" 1952-1998

Volume 47, No. 10 ISSUE 561 FEBRUARY 1999

ALERT!

Great Lent starts on February 22 and there are several Sundays on the Church Calendar which alert us to its coming. The readings gently and gradually prepare us for this day. The dates of these Sundays vary from year to year because they are based on the date of Easter, which varies. This year the Sunday of Zaccheus fell on January 24.

It is the "Alert!" Sunday. The Sunday of Zaccheus' is based on the reading Luke 19:1-10. Zaccheus is so determined to see Jesus that he forgets all sense of propriety and climbs a tree to get a better look. So must we seek Jesus.

January 31 is the Sunday of the Publican and Pharisee. The reading is from Luke 18:10-14. This reminds us that conceit and pride in one's virtues do not count in God's eyes. A sinner, if he is humble and owns up to his faults and repents, is nearer God's love than the man who prides himself on his outward good works and despises his fellow-man.

February 7 is the Sunday of the Prodigal Son. The Gospel reading is from Luke 15:11-32 and shows what happens to those who forsake the Father's house and follow their own will and passions. But it teaches us never to doubt our heavenly Father's love and forgiveness if we decide to return to Him. To remind us that we have lost our heavenly home through our sins, Psalm 137 is sung at Matins to a very plaintive tune: "By the waters of Babylon, there we sat down, yea, we wept, when we remembered Zion."

This is followed on February 14 by Meatfast and the Last Judgement Sunday. The Gospel is from Matt 25:31-46. It tells us of Our Lord's prophecy about the end of the world, His second coming and the Last Judgement. This is to remind us that though we trust in God's loving mercy, He is also the just Judge of all we have done on earth. He will not look on our cleverness, riches, fame or success; all our Lord will ask is have we done the simplest things like being kind and helpful to other

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OCCASIONAL SERVICES

There are many specialized services during Great Lent. One is the service for Soul Saturday, which is held on February 13. This is the first in a series of Soul Saturdays. On this day we remember all our parents, relatives and friends in the faith who have fallen asleep in the Lord. Since time immemorial, many have died without liturgical prayers. In its love for mankind, the Church has instituted a general funeral service for the souls of all the faithful who have departed. As part of this service, names which you give the priest of those you want remembered are read.

On Cheesefast Sunday (Feb. 21), the Vespers of Forgiveness is held. Hymns of penitence and verses of Psalms are sung to call us to repent of our sins. At the end of the service, the priest reads a special prayer and then everyone asks forgiveness of each other so that they may start Lent at peace with everybody.

The Divine Liturgy usually served is a joyful service, so it is not celebrated except on Saturdays and Sundays during Lent. Instead, a Liturgy of the "Pre-Sanctified" is celebrated every Wednesday and Friday. The word "Pre-Sanctified" means "consecrated before." The Lamb, which is given for communion on these days, has been consecrated at a Liturgy on Saturday or Sunday and is reserved in the special place on the altar table. The service is different in structure, as it combines part of Vespers with part of the Liturgy.

The Canon of St. Andrew of Crete is read on the first four days of Great Lent. Relying heavily on the Old Testament, it urges us to repentance. "Have mercy on me, O Lord, have mercy" is sung over and over. It is sung like a sad dirge. This Service is sometimes called "Poklone" from the prostrations made.

There are other services. What a wealth of teaching and worship!

* * * * * *

Faith is remembering you are indispensable to God when you feel you are only cluttering up the landscape.

WHAT IS IT ALL ABOUT?

Unfortunately, the name of the first Sunday of Great Lent is not always being identified as the Sunday of Orthodoxy, sometimes it is being called the Restoration of Icons Sunday. Too often the day is celebrated by a procession of children carrying icons or a Pan-Orthodox evening service at a church. Is this all it is?

There were many heresies in the Early Church. The teachings of the Church had to be defined more precisely. Among these was **Iconoclasm**, which led to the banning of icons and the punishment of people who had icons until they were restored by two women about fifty years apart: Empress Irene in 787 and Empress Theodora in 843. It was St. John of Damascus who wrote one of the most brilliant defenses of the use of sacred icons, by associating iconography with the Incarnation of the Logos. The icons of the saints act as a meeting point between the living members of the Church (the Church Militant) still on earth and the (Church Triumphant) those who have passed on and are in heaven.

Some of the other heresies are **Arianism,** which taught that Jesus was neither fully man nor fully God; **Nestorianism,** which taught that Jesus' two natures were not fully united in one person; **Monophysitism,** which held that Jesus' human nature was completely subsumed in His divine nature; **Monothelitism,** which taught that Jesus had only a divine will. There were many other heresies which were debated at Ecumenical Councils and those who continued to hold these beliefs were anathematized.

Not only should icons be carried in procession but the heresies are announced in order to remind everyone of the true teachings of the Church and to help recall those who fought to preserve the Orthodox faith. Finally, we remember the nameless unknown to man martyrs, the everyday citizens of the then Christian world who

(Continued on Page 57, Col. 1)

THE ORTHODOX HERALD
(USPS 600-140)
(ISSN 0744-1495)
Published monthly by
The Orthodox Herald, Inc.
Transjurisdictional Publication
Special non-profit rate
Entered as Periodical-Class Mail at
Hunlock Creek, PA 18621 and Mahanoy
City, PA 17948 an additional mailing office.
Founders and Editors: V. Rev. W. Basil
Stroyen, M.A., Ph.D., D.D. and Nina Bohush
Stroyen, R.N., D.D., D. Litt
Phone 570-256-7232
Annual Subscription $7.00 a year.
$10.00 for two years.
Packet Plan Rate on Request
Address all correspondence to:
P.O. Box 9
Hunlock Creek, PA 18621-0009
Contributions are tax deductible
Published since 1952

News CHRONOLOGY

FEBRUARY 1999

DIED: Fr. Cyril Bulashevich, Montreal, Canada. Matushka Galina Gregorieff, Washington, DC. Matushka Anna Kunsaw, Stamford, CT. Father David Fox, Ashland, Ore.

A VIDEO of the Divine Liturgy by Bishop Innocent of Alaska in the new cathedral. Anchorage is available for $25. call (734) 699-0870 or write 27 Menlo Park Dr., Belleville, MI 48111-2918.

THE MONASTIC 'RULE OF ST. BENEDICT,' written in the 6th century, contains 126 Biblical citations. At one time the Amalfion Monastery, a western-rite community on Mount Athos, which was founded in the 10th century, used this Rule. It was in use until 1287, when the monastery was officially disbanded. Icons of St. Benedict can still be seen in many Athonite monasteries.

SOME SENIOR CITIZENS wait near pay telephones in Russia. They have the coins necessary to make a call. If someone does not have the proper coin to make a call, the seniors will oblige, sometimes charging 100 times the face value of the coin needed.

THE WROUGHT IRON CROSS series inspired some to write us and tell about similar crosses to be seen on some old graves in Orthodox and Eastern Catholic cemeteries in Manitoba, Canada.

SERVICES WERE HELD IN FRONT OF THE ICON OF OUR LADY OF VLADIMIR, which is considered to be the protector of Moscow. Patriarch Alexis said: "Civil War is the most terrible thing that the current political crisis could bring to Russia, ... At this time above all we must increase our prayers to the most pure Mother of God, who has protected and rescued our land over the past centuries."

THE FIRST ORTHODOX LEADER to visit and pray before the icon of the Black Madonna at the roman Catholic Shrine in Jasna Gora, Patriarch Bartholomew urged "New Path of Diaglogue." The Chestakova Icon is venerated by both the Orthodox and Roman Catholics. The original icon was painted by Apostle Luke and remained in Jerusalem for 200 years. It was taken from there to Constantinople, where it remained for 5 centuries. Taken to Belz, which was in Russian territory at the time, it was kept in the castle chapel. It was then taken to Gasna Hora in Poland and given to me Paulist Fathers for safekeeping. For a time it was returned to St. Petersburg and kept in the Kazan Cathedral, where an eternal light burned before it. A more complete story about the icon will be printed in the March issue.

METROPOLITAN NICHOLAS of the Carpathian Church shared a Kiss of Peace with Roman Catholic Bishop Josef Cardinal Tomko of Slovakia in Loretto, Pennsylvania. The occasion was the celebration of 200 years of the "Labors" of the Russian Prince Gallitzin, who was a convert to Roman Catholicism.

PEOPLE WHO ARE INTERESTED in teaching may write for information on the Orthodox Teacher Education Conference, which will be held from Oct. 14-17, 1999 at the Antiochian Village. For info, write Dr. John Boojamra, 4 Evergreen Pl., Demarest, NJ 07627-2417.

CHICKEN SOUP FOR THE WOMAN'S SOUL has an article by Betty Ellis, a member of Holy Trinity Orthodox Church in Kansas City. She is a cancer survivor and wrote about her battle.

CHILDREN SPEND 800 to 1000 hours in school each year. They watch TV 1000 to 17,000 hours.

A DIRECTORY OF ORTHODOX PARISHES AND INSTITUTIONS IN NORTH AMERICA is available for $4.95 from OCCN, Box 1128, Torrance, CA 90505-0128. You may call 800-747-9245. If you are going on vacation or moving, you can get the needed addresses of churches, institutions, and monasteries.

A CARTOON IN RUSSIA depicted a man with a stubble, bleery-eyed look, as if he had a lost weekend. He was on his knees and had his hands clasped in prayer. He was looking at his TV and begging it: "Please release me."

FUTURISTS such as Alvin Toffler tell us that 95 percent of everything that's been invented or discovered in the history of the world has taken place in the 20th century. The impact of all that technological change, combined with the political foment and ideological struggle and social dynamism of the past century, has broken asunder almost all the institutions that we have inherited from the past. That includes religious institutions. For one of the first times in history, spirituality has disengaged from religious dogma. People are becoming vulnerable to the forces of globalization, and insecure about whether their business or family or organization is really going to give them the security they need as they move into an increasingly uncharted future. There's a pervasive crisis of spirit as people really grope for a new understanding of the world and a new sense of rootedness.

AN ADMINISTRATIVE BUILDING has been built and blessed for use by the Carpathian-Russian Diocese in Johnstown, PA. An interesting feature in the building is a wall of plaques with names of the deceased priests and panis of the diocese.

STAMPS DEPICTING THE MOTHER OF GOD are available from St. Jude's Church, 594 Fifth St. NE, Barberton, OH 44201. Cost is $1 for a sheet of 100. Add 33¢ postage. The stamps depict the icon which wept in March 1992 and which is housed at St. Jude's.

AMERICAN MONASTERIES AND RETREAT CENTERS offer solitude for people who want to get away from the pressures of everyday life. One Orthodox Monastery, which is listed on a video, is Dormition of the Mother of God Monastery, Rives Junction Rd. just north of Jackson, MI. No charge to sleep or eat, but donations are accepted. Phone (517) 569-2873.

BORODINO MONASTERY recently returned to the Church. It was originally founded to care for widows and orphans of those who died in the battle of Borodino in 1812.

•Alert

people without being proud of our goodness. Remember the Pharisee, he was good: he gave to charities and made a great show, but he loved only himself and despised poor and humble people.

The last Sunday before Lent, February 21, is called Cheesefast or Forgiveness Sunday. In the Gospel Matthew 6:14-21 we hear what Jesus said about the true fast: we must not boast or show off that we are fasting, we must give up things we like cheerfully, we should do kind deeds secretly and forgive all who have offended us.

Prepared in this way, we enter Great Lent on February 22.

•What is it all about?

fought those at every level to preserve Orthodoxy. One of the lessons given us by the celebration of the **Sunday or Orthodoxy** is that we bear a responsibility to preserve this great treasure.

ETHNIC CHUCKLE

Dorohaya Tyotya Marea,

Yak tam kolo vas? Toot shitko, OK noh yah mala takee exciting experience. Tak peeshlo.

Me husband barz badrooyeh meneh to get a new image. Yah neh interested boh yah like myself yak yah am. Noh finally yah peeshla nah diet, yah loosovala weight, yah poh paintovala hair, peeshla shopping eh bought new style clothes, dostala makeup consultation, ee finally noveh hairdo. E tak dostala new image.

But what happened is yah neh znam chej me husband like new Hanya cheh staruy Hanya. Me peeshleh doh supermarket. Me maleh takee big order zheh yah ee husband malee separate carts. Yah poking around vegetables ah me husband peesho do dairy counter. Kolee he came looking for me yah talking do takoho shumnoho cheloveka. Me husband glared. Ohn did not like it!

Kolee me come back home, Yah put groceries away ee went nah back patio dostatee some fresh air boh me husband takee sullen. Ah things peshlee worse. Me next door neighbor, Al was on his patio ee crechit doh meneh, Hi, beautiful!" Of course, me staree heard boh ohn stoyal kolo window watching me – his new Hanya!

That evening, nah suppertime, me husband kaseeh do meneh zhe yah moshuy relax a bit, eat a bit more – treat myself boh yah dieting so long and good.

Yah dumam zhe ohn hotcheh staryu Hanyu back. Domayteh zhe me husband a little jealous?

Budte zdrove,
Maybe will remain Nova Hanya

LET US JUDGE OURSELVES

This Sunday we think of the dramatic events which will close the present age and bring history to an end. Among them is the Last Judgement, a truly frightening event. It is so unpleasant to think of it that many try to avoid it altogether. Sometimes we joke about it so that it will not appear so intimidating. But we all sense within ourselves that it is coming.

Today we have a special opportunity to make our peace with this judgement, to accept that it will arrive whether we like it or not, and to prepare for it. How do we do this?

Why, by becoming humble and honest with ourselves. If we judge our own selves well we shall escape being judged! The Father helps us by inspiring us with His Holy Spirit. He sends us angels to accompany and guide us along the paths of our life. He gives us freedom to make choices. Yes, we really **can** choose!

If we are not at present capable of choosing the good consistently, we can nonetheless choose to be honest before God and before our own selves. We can choose to be always repenting, to be always turning **away from** evil and **towards** the good. God will always accept us as we do this – and He will always help us. If we do our part He will do His with great dynamism and wisdom. Let us unbending in our determination to follow this path. And let us also be pliant and supple before the wind of the Spirit, which continually blows upon our souls to save us.

Ihor Kutash, Priest

WINTER'S GRACE

The goal of the Christian's life – both in this world and in the world to come – is union with God. But this union should not be identified with ecstatic states, even though such states occur. More fundamental to union with God is our sense of God's continual presence, an inner stillness of peace, joy and love that is available to all Christians. This habitual presence is to be in constant prayer, such as the Jesus Prayer, to be always present to God and to know that God is always present to us.

Our lives must increasingly be formed by God. There is no detached knowing of God – any more than there is a detached love of neighbor or a detached attitude toward sin and failure.

As Anselm wrote: "I do not seek to understand so that I may believe, but I believe so that I may understand; and what is more, I believe that unless I do believe I shall not understand."

TIME FOR PRAYER

Without fully realizing it, most of us associate bedside prayers with bedtime. The average person, shown a picture of a child kneeling in his room, dressed in sleeping garb, automatically assumes the hour is evening. Yet a little thought will bring realization that it could well be morning.

No doubt we tend to link prayer with night because that is the most convenient time of day for us to pray. Things are more relaxed, less hurried, then. We are likely to feel our time is more our own. In so many families, morning tension begins with the alarm clock's ring, and in the hustle and bustle of the new day's activities, little, if any, time is allotted to God.

What wrong thinking this is! What risks we run, when we dash out into the world each day without the inner fortification that only prayer can bring.

This is so true not even in our day by day living but is also true where we find ourselves in the span of life. Too many young people are inclined to feel there is little time to pray in the forenoon of their lives. The reason – that will come later – in the evening of their lives when the feverish clamor of the world is all but silenced.

To have this attitude is to ignore the fact that no one has a guarantee on whether they will live this long. As the Bible says "We know not what hour the Lord cometh." We should all kneel for a few minutes for our morning prayers.

"Glory be to the Father and the Son and to the Holy Spirit. Amen."

The Angel

At midnight an angel was soaring on high,
And his chant seemed to rival the hush of the sky.
The stars and the moon and the clouds in a throng
Listened enrapt to the heavenly song.
He sang of the souls that are stainless and white,
Who in gardens of Paradise dream in delight;
His music rose high like a jubilant flame,
A luminous hymn to the Holiest Name.
He carried a soul to the portals of birth,
Down to the vales of the grief-harrowed earth;
But the sound of his chant the new soul had caught,
And forever retained its wondrous, great Thought.
And long that soul languished amid earthly woe,
Yearning for the song it had heard long ago,
And no weary earth-song could for it blight
The long-cherished chant of the angel in flight.

– Mikhail Lermontov

SYMBOL OF FAITH (2)

Feb. 7 – He ascended into heaven, and is seated at the right hand of the Father.

O Jesus, both God and man, when You ascended to heaven, You united our human nature with the glory of the Father. You did not leave us orphans on earth, but promised to remain with us until the end of the age. You went to prepare a place for us, so that we may come and dine at Your wedding-feast. Through Your glorious ascension, You united all things on earth to those in heaven. Take away from us any cloud of doubt concerning Your divinity. Help us to be obedient to Your commands. Lamb of God, Who takes away the sins of the world, hear our prayer and have mercy on us.

Feb. 14 – And He shall come again with glory to judge the living and the dead,

O Lord Jesus Christ our God, You are most just and forgiving. You promised to come to judge the world and render each person according to their deeds. Be merciful to us, O Lord, according to Your loving-kindness. Do not be angry with us, nor remember our countless sins. From now on, may we remember Your righteousness and live in accordance with Your commandments. May our minds be renewed, that we may always do what is acceptable and perfect in Your sight. May we present a good account before the Throne of Your glory, and be made worthy of entering the Kingdom prepared for all who love You. O Savior, hear the petitions offered to You in humility of heart and have mercy on us.

Feb. 21 – And of His Kingdom there shall be no end.

O Christ our God, Your Kingdom is everlasting, Your reign extends throughout the whole universe. As we gaze into the vastness of the heavens and behold the wonders of the natural order, we are struck with awe and amazement. While You encompass all things, visible and invisible, You are not contained by them. While You see everything with Your all-seeing Eye, You know our most innermost thoughts and intentions. While You hold all things together with Your life-giving Hands, You speak to us both individually and intimately in our hearts. At the time of our earthly death, welcome us into the realm of heaven, where all the saints and the just abide. O Redeemer, we implore You for the remission of our sins, and ask You to have mercy on us.

Feb. 28 – And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father, Who together with the Holy and the Son is worshiped and glorified.

O Jesus, Maker and Fashioner of all things. You are consubstantial with the Father and the Spirit in a manner that is beyond human comprehension. In the fullness of time, You were conceived through the Holy Spirit in the womb of the most-holy Virgin. On the glorious day of Pentecost, the same Holy Spirit descended upon the Apostles and all those gathered in the Upper room in the forms of fiery tongues. Set our hearts on fire with Your love. Enliven us with Your grace. You are One of the Holy Trinity, glorified with the Father and the Spirit; save and have mercy on us.

Raymond Mastroberte

PRESS FUND

Thank you for your kind notes and your support of the Packet Plan. We need both. You help us to keep publishing by your encouragement and your help in paying the bills. Spasebo/Thank You.

Amandia Baumgarten, Olga Hebda, Fr. Samuel Kedala, Velma Vova, Olga and Albert Gessner, Helen Dzugan, Annie Lynch, Helen Frinsko, **Steve Pelak,** Anonymous (2), Mary Zemanik, Karen Varian, Mary Lutash, Ellen Shiptenko, Andrew Popovchak, **Mary Matrician,** E.J. Hartley, Mr. & Mrs. John Hatzi, Catherine Shaffchick, Doctors Victor and Sonya Naryshkin Sobolewski, **Joseph and Diane Holobinko, Michael Scott Irby,** Ethel Watlock, **Russian Orthodox Catholic Women's Mutual Aid Society,** Marvin Kiehl, Olga Peck, Jim Telepchak, John Homa, Julia Blisak, Mary Stoyka, Stella Sahonchik, Mary Dopsovich, Eleanor Adzima, Anne Dorozynski, Cyril Wadzita, Mike Glagola.

Fr. Protodeacon Joseph Hotrovich in memory of Christine Olga and Mary Hotrovich. Arnold and Julia Katko in memory of their parents. Natalie Katko in memory of her grandparents. **Verna Zelesko** in memory of her brother Basil Zelesko. Mary Kuyon in memory of parents Emil Bobby, brother John and sisters Anna and Olga. Julia Sobarnia in memory of husband John, parents Filip and Anna Pelak.

Michael and Edythe Bondarchuk in memory of Fr. Averky and Matushka Bondarchuk.

Dr. John and Eva Chupinsky in honor of 75th wedding anniversary on Nov. 12 of parents of Dr. John. Steve and Elenora Evancho for health of Claudia Sulin, George, Julia, Jack, Anne Grisak. John Peters for answered prayers to St. Xenia and St. Seraphim. Matushka Nina Stroyen in gratitude to all who are praying for her.

Dabs of Thoughts

Last month we had a column by St. John (Shangai). It is interesting to note that once in the '60s while he was blessing water and the tropar was being sung: "When Thou, O Lord, was baptized on the Jordan, the worship of the Trinity was made manifest! For the voice of the Father bare witness to Thee, and called Thee His beloved Son! And the Spirit, in the form of a dove, confirmed the truthfulness of His word, O Christ our God, who has revealed Thyself and has enlightened the world. Glory to Thee!" a dove flew into the church and hovered over the container where water was being blessed.

Your pastor has a moral obligation to safeguard the Holy Sacraments and see to it that only those who are properly prepared and willing to accept the obligation that those Sacraments entail be admitted. This obligation is not only from the laws of the Church, but, more importantly, from the Divine Law of God.

Why do so many people, including good friends and relatives, think, that old people aren't attached to their belongings? So many oldsters complain that someone visited them and took something justifying this by thinking the owner won't be around very long and they might as well take the object before someone else does.

Oh, strange Orthodox Church ... Church of contrasts: at the same time so traditional yet so free, so ritualistic ... yet so alive. Church where the gem of a prize, the Gospel is preciously preserved, sometimes under a layer of dust ... but who knows how to sing like no other the joy of Easter? Fr. Lev Gillet

The Orthodox Church is always oriented toward the east. Unlike Jewish synagogues, which point toward Jerusalem, the Orthodox temple points in the direction of the New and Heavenly Jerusalem. It was our Lord Himself who taught that His glorious second coming would be like lightning coming from the east to the west (Matt 24:27). We look in that direction in anticipation of His Kingdom, which is to come.

The Lord wants His people to keep themselves separate from the filth of this world. In Numbers 15:38, He told the Jews to put a blue thread on the borders of their clothes. When they saw the blue, they were to remember God's Holy purpose for their lives and keep a distance from sin.



EDITORS' NOTES

We are taught that we bear in mind the five "W's" when writing. One of the W's which one must remember is "Who." Who are you writing for? The writers in the **Herald** are writing for three and possibly four generations. As one of our subscribers wrote: "Enclosed ... for a subscription for my son. I have received it for several years as a gift from my mom and now wish to do the same for my son." All the articles may not please all of the generations, but the mix we publish seems to be the best way to go. We appreciate your comments and take them into serious consideration.

Great Lent is a time when we pay more attention to our spiritual life. The extra readings, prayers and services are a kind of traffic light which tells us to "Go" ahead, "Stop" or "Proceed with caution."

In 1912 something had to be done in Salt Lake City to control vehicular and pedestrian traffic. The head of the local traffic squad, Lester Farnsworth Wire, decided to mount red and green lights on a ten-foot pole. The lights were wired to blink at intermittent intervals. Similar "stop" and "go" signals had been used for a long time by railroads and ships but never to control traffic on land.

We cannot think of life on the road today without traffic lights. Our ubiquitous traffic signals prevent gridlock in our cities, and pedestrians have at least a fighting chance of crossing a street without incurring mortal injury.

Lent can be a kind of spiritual and moral traffic signal – dependably providing continuing "stop," "go," and "proceed with caution" directives. The purpose of a traffic signal is to inform us when we may safely proceed toward a particular destination. The traffic lights during Lent help us proceed toward a better life with God.

The Stregens

* * * * * *

The Bible is an art gallery of words. To know them and toknow them well is to know great beauty. It is also to know the Creator of that great beauty.

OBSERVATIONS ON CARPATHIA

Hurricane Mitch was so devastating that no news was forthcoming about the floods which devastated Trans-Carpathia in early November.

Our annual tours always go into the part of the Ukraine which was affected. The village of Novo-Davidkovo, where Father Basil's relatives host us, was hard hit. It was several weeks before we could get information concerning their welfare as they were one of the 46 villages where electricity was cut off, and one of the 60 villages with no phone service.

The population of Carpatho-Russia is over 1 million. The flood affected 440,000 or almost half of the residents. Over 25,000 people had to be evacuated and an unknown number have perished in villages which are no more.

The flood was caused by excessive rainfall, followed by water careening from broken dams. Besides the largest cities of Uzhorod and Muchachevo, 269 villages were affected. Four hundred eighty-seven bridges were washed out, making it impossible to reach the villages with help. Many people are in need of medical help. Many of them fled their houses (35,204) with little to eat or warm clothing. Snow has added to the burden.

It seems that the villages on the plain were affected the most, with many being completely inundated, but living in the mountains was a little safer because they are now isolated. People who fled to higher ground for shelter in children's camps are stranded, as even helicopters cannot help them, as fog hampers their searches.

The flood, then the cold weather with snow has compounded the fuel shortage, which was already in short supply. The need is great for bread, other food, clothing, building materials and salt.

The hardest hit areas are in the Muchachevo, Khust and Tyachen regions. The river areas of the Tyza, Latorica and Uzh are all found in this region.

As we have written previously, inflation continues, unemployment rises, those who do work are not being paid – this in a country with no unemployment compensation or welfare payments.

In the villages, many households depend on their wells for water. These have been contaminated and many who used the water are ill with dysentery and diarrhea. It was a sign of how bad the situation is when we were informed that salt and matches are not to be found, and staples put away for the winter like potatoes, cabbage were destroyed.

You can help by sending a check to the Red Cross, specifying for the Trans-Carpathian Flood Relief.

REMINISCE

As a child, I spent many evenings visiting my baba and gedo. I have vivid memories of their warm kitchen, snacks of cocoa and toast, and lively family conversations.

It was during those times that I learned about Baba and Gedo's lives in "the old country," how they came to America and their early days in Lorain, Ohio. The latter included recollections of the early years of our parish of Ss. Peter and Paul.

In those days people's lives centered around the Church – spiritually, educationally and socially. It was not uncommon for people to have to walk great distances to church (3 miles one way for my dad's family) and then stand throughout Divine Liturgy, for there were no pews. Yet services were well attended.

Although many of the adults couldn't read or write, they looked to the Church to educate their first generation children in their native tongue. Attendance at Russian School on Saturdays was required. The priest generally was the teacher for all of the children and Hawa Lukora (our school) was the book used. One priest even taught the children to sing the responses to Vespers and their attendance was expected each Saturday evening as well. As I listened to my mom and aunt recall those days, I silently wondered when they had time to play.

Money was needed to build and later maintain the church, Fund-raisers, like picnics and plays, became regular social events. Summer picnics were held every other week to coincide with paydays. The men of the parish often CARRIED the wooden dance platform several blocks just so money could be earned for the church.

Plays were especially popular and were performed before multi-ethnic audiences. They laughed at the antics in "The Three Pieroghis" and cried over the return of "The Prodigal Son". And no social event was complete without the parish choir being called together to sing a medley of Russian folk songs.

My family's memories were not just interesting stories to my brother and me, but they provided a link to the past – a past which we grew to respect and appreciate.

Margaret Pysarchyk



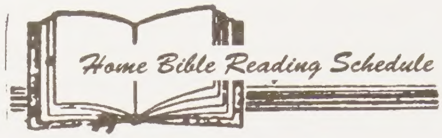
Do the restrictions on food during Great Lent create a problem for you? There are many vegetarian cookbooks but the familiar foods are missing. We finally found a cookbook which has recipes for many of our Lenten foods. Besides this it has instructions on fasting, helpful sayings on fasting, icons, and fasting etiquette – what to do when you have to go out, etc. Order the **Lenten Orthodox Cookbook** from Ukrainian Women's Association, 919 20th St. West, Saskatoon, Sask. S7M OY5, Canada. Send a check for $15. This is a recipe from the book.

Borsch (Beet Soup)

2 quarts water
1 Tbls. salt
4 beets, shredded
3 medium carrots, shredded
1/2 head small cabbage, chopped
2 medium onions, chopped
1/2 stalk celery, chopped
2 Tbls. nondairy margarine
28 oz. or 2 - 10 oz. cans tomato soup
1 cup cooked white beans
1/4 cup lemon juice

Add salt, beets and carrots to water; cook until almost tender. In separate pan, melt margarine; fry onions, cabbage, and celery to about 3/4 done. Add to beets. Add beans and tomato soup. Cook about 10 to 15 minutes. Add lemon juice and season to taste. This is a very simple beet soup for meatless days. Thank you Anna Papish for the recipe.

Variations: 1. Omit salt and add 2 Tbls. onion soup. 2. Only cook 3 beets. Shred the 4th one into a bit of cold water and add last. This gives the soup a beautiful color. 3. How about adding a bit of fresh chopped dill?



FEBRUARY 1999

1	2 Peter 1:20-2:9	17	Joel 2:12-26
2	Heb 7:7-17	18	Jude 1:11-25
3	2 Peter 3:1-18	19	Zach 8:7-17
4	1 John 1:8-2:6	20	Rom 14:19-26
5	1 John 2:7-17	21	**Romans 13:11-4:4 - Sunday**
6	2 Tim 3:1-9	22	Isaiah 1:1-20
7	**1 Cor 8:8-9:2 - Sunday**	23	Isaiah 1:19-2:4
8	1 John 1:1-15	24	Isaiah 2:3-11
9	1 John 3:11-20	25	Isaiah 2:11-2:1
10	2 Tim 2:1-10	26	Isaiah 3:1-15
11	1 John 4:20-5:21	27	Heb 1:1-12
12	2 John 1:1-13	28	**Heb 11:24-26, 32, 12:2 - Sunday**
13	1 Cor 10:23-28		
14	**1 Cor 8:8-9:2 - Sunday**	28	- Sunday of Orthodoxy
15	3 John 1:1-15		
16	Jude 1-1:10		

BIBLE STUDY

The reading for Feb. 28, the first Sunday of Great Lent, is read also on the Sunday before Christmas and on All Saints Sunday, which follows Pentecost. What makes this passage so significant that it must be repeated? It shows us that in the Christian life we have a goal. Our life is a race along a course that is set before us by God in His commandments. We are not just strollers along the highways and byways of life. We are not tourists who return each night to the place from which we started.

We are pilgrims who are going somewhere: that somewhere is Christ. We arrive there by being persistent in our faith in Him. According to the reading from Hebrews 11, we have a great cloud of witnesses: the heroes of the faith who lived and suffered and died in loyalty and faith in Christ. With an audience like this gazing upon our efforts and encouraging us on with their prayers, how can we not give that extra effort and persevere to the end of the race? The only handicap is sin.

No one can successfully run this race burdened down with sin. We have far to travel. We must travel light. Our bad habits, self-indulgence, self-pity, etc. must be shed just as an athlete sheds his jacket before he goes to the starting mark for the race. Obstacles may hinder us; delays discourage us, but, with perseverance and trust in God's goodness, we shall overcome and be victorious.

ST. SIMEON AT THE MEETING

Simeon was chosen at the time of the Egyptian Paraoh Ptolemy Philadelphus (285-246 B.C.) as one of the famous Seventy to translate the Old Testament of the Bible from Hebrew into Greek. Simeon was translating from Isaiah when he read the prophecy "behold, a virgin shall conceive and bear a son." He was puzzled and took an instrument to scratch out the word "virgin" and substitute "young woman" and in this way translate it into Greek. But at that moment an angel appeared to him and explained that the prophecy was expressed properly. To prove the point, the messenger from God told Simeon that he would not die until he had seen The Messiah born of a virgin. Simeon left the word unchanged and thanked God that He had found him worthy to see the Promised One.

When the Christ Child was brought to the Temple by His mother, St. Simeon, now a very old man with snow white hair, was informed and he went very quickly to the Temple to meet both the Virgin and Christ. Simeon was overjoyed, he took the Child in his arms and said the words which are repeated at each Vespers and recorded in Luke 2:29-32. "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles and the glory of thy people Israel."

Soon after this affirmation of the Messiah born of a Virgin, St. Simeon departed this life. This righteous elder is often considered the protector of young children.

CHUCKLE

A man called his travel agent furious about a Florida package they had prepared for him. When asked what was wrong with the vacation in Orlando, he said he was expecting an ocean-view room. The agent tried to explain that it was not possible, since Orlando is in the middle of the state. He replied: "Don't lie to me, I looked on the map and Florida is a very thin state."

FUNDS

ALASKA – Daniel Lizotte, A.M. Fedec, Fr. Protodeacon Joseph Hotrovich.

MISSION FUND – The Russian Orthodox Catholic Women's Mutual Aid Society.

ALASKA AND MISSION – Boris Gontcharenko, Justine Post, Mr. and Mrs. John Hatzi, Peter Nesteruk, Ethel Watlock, Jim Telepchak, Mary Zamanik, Anonymous, Stella Sahonchik, Annie Lynch, Eli and Sophia McKay.